

# CHRISTIAN TELESCOPE.

VOL. 1.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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## CHRISTIAN TELESCOPE.

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### FORTITUDE.

Fortitude is one of the most distinguishing attributes of the human soul. Its exercise is essential amidst the adversities of life; and without its influence and its aid, mankind can realize but very little of what belongs to the true character of moral virtue.

The daring and adventurous warrior may bid defiance to the dangers of the carnage-covered field, and rush with desperation and mad enthusiasm upon his armoured foe, and yet be destitute of that true fortitude which is requisite to sustain the mind under the constantly varying circumstances of human life.

While bent on conquest or revenge, his soul is a stranger to the calm reflections of the sage, nor does he pause to observe the dangers or the miseries of his way. Courage may fearlessly encounter danger, defy the threatening storm, leap every barrier of prudence, seize the laurels of victory, vanquish the foe, give liberty to the oppressed, or involve the ruin of states and empires. It is not the peculiar property of the virtuous or the vicious, but is common to the man of genuine piety, and the bold blasphemer: to the patriotick friend of liberty, and the tyrant who would enslave mankind; to the beggar, the slave, and the prince. It is sometimes enlisted in the cause of humanity; at others, in that of oppression. The graceless DUELLIST, whose vanity prompts him to believe that his honour is insulted, may, with all the courage of a *Spartan*, deliberate the murder of his fellow-citizen, (*for duelling is nothing less than murder in the first degree*;) and yet, in all the shameful combat, the faintest shade of genuine fortitude is not to be discovered.

Fortitude is a virtue which enables its possessor to bear with firmness the ills of life. It struggles with misfortunes which are unavoidable, and is sure to overcome them by a steady perseverance. When racked with torturing pains, it enables to bear them with patience, and suggests some grateful reflection to counteract the poignancy of human suffering.—When enslaved by the power of an enemy, it whispers the necessity of patience, and prompts the hope of deliverance by a prudent exercise of the means still remaining.

Christian fortitude originates from a confidence in the divine goodness and faithfulness, and promotes contentment and resignation under the various sufferings, privations and trials of life. In sickness, it

supports the mind, having the God of Jacob for its stay. Amidst the pride and the flatteries of life it is essential in cherishing and keeping alive the virtue of self-denial. It is the virtue which will sustain the mind when friends desert, and foes become clamorous: and when sinking into the arms of death, and all human prospects fail, it sustains the trembling spirit with the brighter visions of eternal day.

Let fortitude inspire the mind,  
And hush each rising fear;  
Till virtue sways the human kind,  
And checks each flowing tear:  
Till grief shall bid the world farewell,  
And peace her banner raise;  
Till grace on earth with man shall dwell,  
And crown his future days.  
Then shall the earth be fill'd with peace,  
And all oppression die;  
The noise of war forever cease,  
And all on God rely.

### APOCALYPTIC VISION.

(In reply to "A Subscriber.")

We are far from being displeased with the opportunity of our correspondent, and shall be happy to furnish a reply to his interrogatories and objections, according to the best of our understanding of the subject in discussion.

In our last, we stated that Dr. Edwards' interpretation of Rev. v. 13, carried with it its own refutation, when compared with the preceding part of the chapter. "This," says our correspondent, "is the point in question;" and signifies his regret that we neglected to "point out the particulars wherein it is inconsistent with the language of the chapter." In concluding our second reply, No. 24, pages 94, 95, we laboured to establish this point, and to show that the apostle John was wrapt into the *prophetick vision of future times*: That the song was not sung at the time when Christ commenced his labours, and that no event had yet taken place which answered to the representation there given, of *every creature* joining in praise of God and the Lamb, for the blessing of redemption. We supposed that our remarks were sufficiently clear to be perfectly understood, and that a moment's comparison of them with the chapter would obviate the whole difficulty, and leave the Doctor's interpretation to rest upon his authority alone. But after all, it appears that we must descend to minutias, and investigate this subject anew. With the cheering hope of being more successful than before, we will begin by stating the Doctor's opinion respecting the time when this song was sung; and if the language of the song itself should prove to be a refutation of the Doctor's views, the argument on our part will be closed.

Our correspondent tells us that "the Doctor supposed that the first eight verses of the chapter carry us back to the supposed period when Christ undertook the great work of redemption. And upon this, the whole creation is represented as bursting into a

song of praise to God and the Lamb, in view of the wonderful and glorious work which the Redeemer had undertaken."

The first question which here presents itself, is, when did Christ undertake the great work of redemption! Was it *before* or *after* this song was sung! Let the song itself answer—"Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests; and we shall reign on the earth." Now if Christ did not undertake the work of redemption until *after* he was slain, and *had redeemed* those who chanted this song, then the Doctor is right in his construction of the passage; and a new order of facts is established; namely, that any work, which is once undertaken, is surely accomplished at that instant of time! But if the *undertaking* of a work is *not* the *accomplishment* of the plan, the Doctor's interpretation is false and absurd: and the language of this song is proved to be *prophetick*.

As the Doctor admits the language of praise here used, to be a song of *redemption*, we may ask, was it represented as sung by the *redeemed*, or by the *unredeemed*? That beings should praise God and the Lamb for their redemption, when they were *not*, nor ever *would be* redeemed, is a contradiction in terms. And as all the creation are represented by the vision to be engaged in the delightful employment of praise to God and the Lamb, it establishes the doctrine of universal redemption, proves the vision to be *prophetick*, and displays the plan of infinite mercy and grace, in the emancipation of the whole intelligent creation, "through the redemption that is in Christ Jesus."

There are several particulars in the communication of "A Subscriber," which might be noticed, but the main point is that with which we are principally concerned, and to that we have directed the foregoing remarks. We shall be happy again to hear from "A Subscriber," and hope that in case he is not satisfied with this exposition, he will point out the fault of our reasoning, by fair and candid arguments.

### EXPOSITION,

In Reply to an "Inquirer after Truth."

(CONCLUDED FROM PAGE 118.)

The general impression which we have been taught to receive from Jude, 6th verse, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day," is, that anterior to the creation of the natural world, an order of celestial beings existed, called angels: That some of these pure and holy beings became proud, or impatient, rebelled against the supreme Majesty; were driven from the abodes of bliss; precipitated into a gulf of indescribable wretchedness, called hell, and bound with chains of



vengeance to await a final trial, at what is called the *general judgment*. This is a brief statement of the impression which we have been taught to receive from this portion of scripture.

On carefully looking over this text and its connexions, we are not convinced that it contains the proof of any such sentiments. In the preceding verse, allusion is had to the deliverance of the house of Israel from Egyptian bondage, and the destruction of those who believed not, in their passage through the wilderness. The destruction here mentioned, could be no other than a temporal one, as is evident from the history of the various judgments which were visited upon them.

By a critical examination of the text which is the subject of this communication, we can derive no evidence that the angels here mentioned were celestial beings, unless it be predicated upon the term *angel*. But when it is recollected that the term *angel* signifies nothing more than *minister*, or *messenger*, no evidence can be afforded by the passage itself to give sufficient data for the support of the hypothesis of fallen angels, according to the conclusions of modern theology. Nor do we discover in the mention of the *judgment*, and the *everlasting chains*, and the *darkness* here mentioned, that a state of investigation or trial, and subsequent endless misery, is the allotment of the angels here brought to view. The term *everlasting* is known to be a word of limited signification, unless when it is connected with something whose nature will insure its continuance throughout all ages, *ad infinitum*. But is such the nature of sin? Is such the nature of suffering? This cannot be pleaded under the smallest pretence of reason or truth: for of both sin and misery, the scriptures assure us, there shall be a final end.

Perhaps it may be said, that the 7th verse will strengthen the common sentiment upon this text:—We reply, that it is here declared that Sodom, &c. is set forth, (not *shall be* in some future state,) suffering the *vengeance of eternal fire*. It is proper to remark, that the fire with which Sodom and the cities of the plain were literally destroyed, continued to burn in the bitumen which composed the bed of those cities, for nearly 200 years after the birth of Christ, and is mentioned by JUSTIN MARTYR: This will fully account for the manner of expression—“Sodom and Gomorrah, and the cities about them, &c. are set forth for an example, suffering the vengeance of eternal fire.” Its long continuance accounts for the use of the word *eternal*, which is the same in the original, with the word *everlasting*, and repeatedly applied to things of comparatively short duration. For the restoration of Sodom, however, see Ezek. xvi. chap.

The real meaning of the text under consideration, is supposed to be this—

By the *angels* in this passage, we understand the *messengers* appointed by the providence of God to declare the mind and will of the Deity to the house of Israel, and who by their perversions and corruptions of the word, caused the house of Jacob to stumble at the law. See Malachi ii. 1—9.

The judgment of the great day, imports to us, the same as a great judgment, and this was predicted

by our Saviour, when he announced that there should be *great tribulation, such as never was since there was a nation, nor ever shall be*; and that the same should come upon *that generation*. St. Matt. xxiv. 21, 34. St. Luke xxi. 22, 23, 32.

By the *everlasting chains of darkness*, we understand the blindness in which these characters were held, as a punishment for their sins, until the predicted vengeance should burst in sudden judgment upon them. In a word, we are fully satisfied, that the application of this passage to a future state, is altogether arbitrary, and incompatible with the general tenor of the gospel.

That those who were blinded in unbelief, will be saved, the reader may be furnished with conclusive evidence, by consulting Rom. xi. chapter.

#### FOR THE CHRISTIAN TELESCOPE.

MR. EDITOR—Being an attentive reader as well as a patron of your paper, I have been very much pleased with the general spirit of candor and liberal inquiry which is manifested in it; and I sincerely hope that it may be the means of spreading useful knowledge, and of promoting the cause of virtue among mankind. But as there appears to be some ideas advanced in your paper which seem to me rather novel, and as you appear to be desirous of giving every one satisfaction on any particular point which they do not understand, I have thought to propose a few questions to you myself, hoping you will show your usual candor in giving me direct and plain answers.

If I rightly understand you, you believe, that all men are happy at death, but nevertheless there will be different degrees of enjoyment, according to the different degrees of improvement which men make in knowledge and virtue here. This however, is confined to the intermediate state. At the resurrection all persons will be equally happy.

Now, sir, I wish to propose the following questions concerning this scheme.

1. Suppose a man who has spent most of his life, and ends it, in vice and stupidity; his condition in a future state will be much more humble than many others, or than it would have been had it not been for his criminal neglect and misimprovement here. In a future state, when he reflects on his misimprovement, and realizes how much he has lost by it, will he not feel any painful regret?

2. If all are placed on a level at the resurrection, will not the Deity treat some essentially different from others? Those who pass through thousands of years, perhaps, in an intermediate state, seem to be considerably punished for their disobedience and misimprovement here, by deprivation. But those who shall be called from this life instantaneously at the resurrection, and who may have led vicious lives, are admitted to equal degrees of glory with all those who have passed through the intermediate state, or those who have lived virtuously. Is this just and equal?

3. I wish you to reconcile the 5th chapter 28th and 29th verses of St. John's gospel, with your idea of the resurrection.

By complying with this request you will much oblige

AN INQUIRER.

#### THE LIGHT OF SCIENCE, AND THAT OF REVELATION COMPARED.

Science may spread her silken wing,  
And soar amidst the gems of light;  
Millions their adulation bring,  
And pay their vows with solemn rite.

Lo! at her shrine should nations bend,  
And humble adoration pay;  
In perils dark, can she defend,  
Or lend the beams of heav'nly day?

Can she impart the healing balm,  
The fearful, doubting mind to cheer?  
Or make the wounded spirit calm,  
And wake the notes of praise sincere?

Can she dispel the horrid gloom,  
Or point beyond the narrow sea—  
The dreary gates of death illumine,  
Or set the trembling captive free?

Ah! no; her light's a transient blaze,  
That flashes on the path of man:  
Like passing meteors catch the gaze,  
And dies with life's contracted span!

But Revelation's brighter flame,  
Kindling in glory far away,  
Imparts to man a nobler name,  
And lights the path of endless day.

Oh, blissful hope! of joys sublime,  
Beyond a Seraph's pow'r to tell—  
The legacy of grace divine,  
Where pure immortal spirits dwell.

By faith, our wond'ring eyes behold  
The num'rous tribes of earth arise;  
While glory's gates with light unfold,  
And peals immortal rend the skies!

Lo! all have join'd the blissful train,  
To swell the raptures of the song,  
Which rolls in pure Seraphic strain,  
Amidst the countless happy throng.

D.

#### SELECTIONS.

FROM THE (HARTFORD) RELIGIOUS INQUIRER.

REMARKS ON JOHN xvii. 12.

“And none of them is lost, but the son of perdition; that the scripture might be fulfilled.”

These words are often quoted to prove the final ruin of Judas Iscariot. We propose to show that it is by no means necessary to understand them as conveying such an idea. Much stress is laid on the words “*lost*,” and “*perdition*.” But do they, of themselves, imply an idea of endless suffering? The word translated “*lost*,” in this passage, is *apoleto*; to show that this word does not of necessity convey an idea of utter ruin, we shall introduce sundry passages of scripture, where the same word is used, and translated as in the words which head these remarks. St. Mat. x. 6, “But go rather to the *lost* (*apolutota*) sheep of the house of Israel.” St. Mat. xv. 24. “I am not sent but unto the *lost* (*apolutota*) sheep of the house of Israel.” What advantage was it unto



the "lost" sheep, that Christ was sent unto them, if they were irrecoverably "lost?" If they were already sealed to endless destruction, how were they benefited by the preaching of the apostles, who were directed to proclaim, "the kingdom of heaven is at hand?"

Again: Luke xix. 10, "The son of man is come to seek and to save that which was lost." (*apololos*.) How could Christ save that which was lost, if that, which is lost, can never be saved? Luke xv. 32, "It was meet that we should make merry and be glad; for this thy brother was dead, and is alive again; was lost, (*apololos*), and is found." Does this appear as if he, who is once lost, can never be found or saved?

It will be observed, that all these words, translated "lost," are derived from the same root, (*apollumi*.) If, therefore, the word of itself implies endless destruction, it must have this signification in all the passages above quoted; but it cannot have such a signification in those passages; therefore it does not, necessarily, imply this in the passage first quoted, concerning Judas. The word "lost," therefore, proves nothing concerning his final ruin. And the word "perdition" proves as little; for this word, (*apoleias*), also is derived from the same root, (*apollumi*.) Whatever, then, we have proved concerning the word, (*apoleto*), translated "lost," we have proved, with equal certainty, concerning the word (*apoleias*) translated "perdition." For since they are both derived from the same root, (*apollumi*), their signification must be similar.

It follows, that nothing is contained in the text, which proves the endless misery of Judas. And it is asked, does his general conduct afford evidence of such a calamity? We do not find from the scriptural account, that he was altogether worse than the other disciples. True, Christ once called him a "Devil;" so also he called Peter "Satan." We do not find, that, before he betrayed Christ, he was guilty of any high-handed crime. But at the last, he did betray his master. We shall say nothing of the necessity of his thus acting; of the good resulting; of the fact, that he undoubtedly sinned ignorantly, inasmuch as, had he known the true character of Christ, he would have known, either that it was necessary that he should then suffer death, or, that, if betrayed to the Jews, he could deliver himself from their hands. We pass over this, and observe, that it is generally allowed that those who repent and forsake their sins, shall find mercy. And, we ask, did not Judas repent? We venture to state, there cannot be found, in scripture, a case of repentance, more strongly marked than his. David sinned, and repented—but he did not put away from him that which caused him to offend; instead of this, he married Bathsheba. Peter sinned, and he repented, and wept bitterly; but he did not openly confess Christ at that time; he concealed his knowledge of him, and secreted himself from public view. But all believe that both David and Peter did sincerely repent. And did not Judas show greater evidence of repentance than either of these? He brought again the thirty pieces of silver, (the price of his iniquity,) and casting them down at the feet of the rulers, exclaimed, "I have sinned, in that I have be-

trayed the innocent blood." He openly confessed his sin. And when he perceived that he could not remedy the evil, he was "suffocated with grief." We repeat it, if we have evidence of one case of sincere repentance, in the scriptures, this is the case. Shall we say then, that he, who repented so sincerely, as to perform all this—whose contrition was so great as to cause him to fall down dead, will never receive mercy from our Heavenly Father? Forbid it heaven!

While we believe that Christ implored mercy for his murderers, saying, "Father, forgive them, for they know not what they do," and while we believe the Father will answer his prayer, and show mercy unto them, let us not believe there is no mercy for Judas, the betrayer. While we believe the principals in this transaction received mercy, let us not say, that he who was accessory only, is left without mercy. While we believe that Peter received mercy, though he denied Christ, after he had been expressly informed that whoever denied him before men, should be denied, by him, before angels, let us never say, that mercy will for ever be denied to Judas. In a word—while we find no evidences in the scriptures to prove his final ruin—while we do not discover any thing in his conduct or character altogether worse than we find in that of others, even the apostles,—let us not pretend that the arm of the Lord is shortened, that he cannot save him, or that his loving kindness has failed, that he will not.

#### DR. CHALMERS.

It is well known that the genius and eloquence of this popular clergyman, during his stay in Glasgow, attracted immense crowds to his church, and the feeling of disappointment, when a stranger entered his pulpit, was but too visible for any divine to mistake it. On one occasion, the Rev. Dr——, of——, having made an exchange with Dr. Chalmers, was so struck and irritated, on entering the pulpit, with the reluctant advance of the assembling auditory, and the quick retreat of many from their pews, that he stood up, and addressing the congregation, said,— "We will not begin the public worship of God till the chaff blows off." We need not say that these words had the desired effect, and that the audience became stationary under this severe rebuke.

*English paper.*

#### GENEROSITY.—AN ANECDOTE.

Dr. CARTER.—Dr Ezra Carter, a celebrated physician of New Concord, who died in 1767, was once called to visit a sick family, in Bow, whose sufferings were increased by their extreme poverty. They were a long time sick; the Dr. was constant in his visits, and his bill was of considerable amount. On the recovery of the family, the honest man and his wife were in new distress about paying the bill of their faithful physician. "How," said he to the Doctor, "am I to pay you for all your kindness? You see here is a large family destitute of every thing but the bare necessities of life," "I have been faithful to you," said the Doctor, and am justly entitled to your reward." "You have been kind and faithful, Doctor," said the trembling wife, "and justly

entitled to our reward; but do wait a little—we can't pay you now." "I can inform you, my good friends," replied the inexorable physician, "that I am knowing to your having property to satisfy my demands, and moreover, I shall have it before I leave the house." The poor man and his wife were thunderstruck—they had heard the Doctor was a kind hearted and benevolent man, which rendered his reply the more surprising to them. At this moment a flock of kittens scampered across the floor—the Doctor caught one of them, and put it in his pocket, and said—"I told you I should have my pay before I left the house—I have got it.—Good bye—God bless you."

Before his death, this good man looked over his accounts, and filled out receipts in full, of all of them, which were against poor persons, and left directions with his executors to deliver them to those concerned, immediately after his death. His orders were obeyed.

*Conversion of the Jews.*—It is a very common opinion that, when the Jews are converted, the Millennium will commence, and the world hasten rapidly to its close. Such, it would appear, was the impression of a certain old lady in this town, when finding fault with her daughter for attending the meeting lately held here in behalf of the Society for promoting Christianity among the Jews.

"What is this you have been about, now?" said she, "Converting the Jews!—a fine story, indeed! If you go on at this rate, the world will be at an end before we know what we are about." The objection is somewhat singular, and may amuse where it does not convince. *Manchester Gazette.*

#### THE SIN UNTO DEATH.

My friend informs me that he recently heard a minister, in a formal prayer, pray "for all that are subjects of prayer;" which led him to infer that the parson who offered this form of prayer believes that some are not to be prayed for; and entertaining the belief, that the minister would justify his views by what John says of a sin which is unto death, requested some remarks on the passage in which this subject is found.

In relation to this subject the following query seems not altogether irrelevant: viz. Why should our ministers in this present time be so much more cautious than was St. Paul in his time? He says; I. Tim. ii. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for ALL men;" but our ministers, in our day, are more cautious, they take care to pray for all who are the subjects of prayer, believing that some are not to be prayed for. The reason which may with justice be assigned for the difference above stated seems to be the following: The apostle was desirous of framing prayer in such a manner as to have his petitions agree with his views of the will of God and the designs of that ransom which the gospel exhibits for the human race. He justifies prayers, &c. for all men as follows: "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come unto



the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all to be testified in due time." But our ministers, entertaining very different views of the will of God and the designs of redemption by Jesus Christ, are necessitated to frame their prayers agreeably to partial salvation; and therefore cautiously leave out of their petitions those whom they suppose are not the subjects of prayer. And wishing to justify themselves by the divine testimony, they advert to this subject in 1 John v. 16, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it." But rather than to disagree so much with the apostle, would it not be better to suppose that St. John meant that we should not ask to have a man's life spared, who has committed a capital offence; and yet allow that we may pray for the man, that God may receive his soul to that favor and kingdom which were manifested through him who gave himself a ransom for all, and by the grace of God tasted death for every man? And does not this agree with christian practice? When, for a capital crime, a judge is compelled by the law and his oath to pronounce the sentence of death on the unhappy offender, does he not conclude by saying, "and may God have mercy on your soul?" *U. Magazine.*

#### "PAINS OF THE IMAGINATION."

The following brilliant lines are extracted from a Poem, delivered before the Phi-Beta-Kappa Society of Dartmouth College. They are from the classical pen of Mr. Carter, of the New-York Statesman; and cannot fail of being read with pleasure by every admirer of fine writing, and by every American who takes a pride in the polite literature of his country: *Gazette.*

"O! Thou eternal Being, pure and bright!  
Who dwell'st on high, in uncreated light,  
Around whose throne the hymning seraphs sing  
And choirs of angels sweep the golden string;  
Who crown'd with glory, sit'st above the spheres  
Unchanged, unchangeable by rolling years,  
And from the fountain of exhaustless love,  
Pour'st down thy streams of mercy from above!  
Sole refuge of the mind, when cares distress,  
And on the heart life's thickening sorrows press;  
How hast thyself, obscurely seen below,  
Been made by man the bitter source of woe!  
Through Reason's glass, perfections half discern'd  
Are lost in shade, or into dimness turned,  
And what the image wants, when thus descried,  
Is promptly sketch'd in tints of human pride.

Hence Superstition has in every clime,  
Those structures rear'd which triumph over time,  
And stand as beacons age has left behind,  
To mark the blindness, folly, of mankind,  
Who, lost in darkness, hew'd their gods of stone,  
And raised their tyrant idols to a throne,  
Or form'd them deities, whom fear had made,  
In lawless kings and despots they obey'd.  
Hence rose that mighty fabric of the mind,  
By Egypt's priests, and Grecian bards design'd,  
Which, like the frowning pyramids of Nile,  
Survives a rude and antiquated pile.  
Luxuriant Fancy, favour'd by a clime,  
Where all she saw was beauteous or sublime,  
Half grave, half sportive, wantoning in thought,  
Those mythologic dreams and fictions wrought;  
Or in a barbarous age, perchance reviv'd

Glimmerings of truth from other lands deriv'd,  
'Twas she that fill'd the skies, the earth and seas  
With mystic powers, her own divinities,  
Till every mountain, every grove she trod,  
And every stream was haunted by a god;  
Folly ador'd and Superstition knelt  
To imag'd passions bards had only felt.  
Imagination's gay or gloomy spell,  
Now made a paradise and now a hell,  
Elysian isles, where joy forever reigns,  
On realms resounding with eternal pains.  
Hence Pluto's shadowy throne and empire sprung,  
And fabled woes, by ancient poets sung,  
Orcus, and Styx, and lakes with burning shores,  
And wall's of adamant, and brazen doors,  
The cup of Tantalus, with toils that mock  
His burning lip; the vulture and the rock,  
The stone of Sisyphus, Ixion's wheel,  
And all the tortures damned spirits feel;  
These, and the thousand woes by heathen creeds  
Ordained in punishment of guilty deeds,  
Are but the shadows genius has designed,  
To paint that hell, which lives within the mind.

Thrice happy age, when truth's resistless sway  
Hath swept these wild, fantastic dreams away,  
And light unclouded, beaming from above,  
Reveals a faith of purity and love,  
Oh! speed that epoch, that millennial time;  
When God's own word shall spread from clime to clime;  
When the bright star of Bethlehem shall illumine  
The earth, scattering the darkness of the tomb,  
The bloodless banner of the cross unfurl'd  
Shall wave in triumph o'er the peaceful world,  
And from the rising to the setting sun,  
All realms, uniting, mingle into one!

Then superstition shall erect no more  
Her pagan altars, stain'd with human gore;  
No hecatombs shall burn, no victims bleed,  
No bloody rites fulfil a barbarous creed;  
But the pure incense of the heart shall rise,  
And breathe to heaven a grateful sacrifice.  
Then jarring sects from bitter strife shall cease,  
Forget their feuds, and harmonize in peace;  
Nor then, as now, with rage and passion blind,  
A separate heaven, a variant Godhead find.  
Man shall not then his brother doom to feel  
The bigot's scourge, the faggot, and the wheel,  
Or plunge in dungeons, hopeless and alone;  
Damn'd for a creed, not fashion'd like his own;  
But in that day, discordant hearts shall blend,  
And all before one common altar bend,  
Till christian love shall in her wide embrace  
Hold as one brotherhood the human race.

Who without pain surveys the historic page,  
Black with ambition, tyranny, and rage,  
With ignorance, error, luxury, lust and pride,  
Virtue depress'd, and baseness deified!  
Tracts of long centuries, barren, waste, and drear,  
With few memorials to direct or cheer!  
Empires and realms, o'er which the wing of time  
Hath swept, and left no trace save that of crime;  
Cities in ruin sunk, despoil'd by war,  
To swell the trophies of some conqueror's car;  
Remnants of art and splendour, which the lust  
Of wanton rule hath trampled in the dust—  
Regions of desolation, fields of fame  
Crimsoned with blood, to win a hero's name.  
Such is the record of past ages, fill'd  
With tales of woe, by which the heart is chill'd,  
Deeds from whose die recoils the sickened mind,  
And asks, are these the annals of mankind?"

A gentleman telling a lady that an apothecary of her acquaintance had failed and was obliged to shut up shop, she inquired the cause, to which the gentleman replied, he was so honest a man that instead of loading his patients with medicines, he advised

them to take the *wholesome air*, and of course lost the profit which would have arisen from the sale of his drugs. "Poor man, (said the lady) poor man! he is indeed to be pitied, *he* cannot live on air, though his patients may."



☞ Reply to "An Inquirer" in our next.

#### MARRIED,

On Sunday evening last, by Rev. Mr. Pickering, Mr. Stephen Beverly, jun. to Miss Susan Whipple, all of this town.

On Wednesday evening last, by Rev. Mr. Mudge, Mr. Andrew Horton, to Miss Mary Hathaway, both of this town.

In Taunton, Mr. Zadock Baker, to Miss Ardelia Hall, both of Taunton.

#### DIED,

In this town, 25th inst. Miss Rebecca S. Nichols, daughter of Mr. Jonathan Nichols, aged 37.

Same day, Mrs. Mary Wilmarth, relict of Mr. Nehemiah Wilmarth, of Seekonk, in her 37th year.

On Saturday evening last, Mrs. Martha Evans, formerly of Newport, in her 75th year.

On Sunday evening last, Mrs. Sarah Brown, relict of the late Hon. John Brown, in her 87th year.

On Tuesday morning last, Mrs. Elizabeth Phillips, wife of the late Capt. Benjamin Phillips, aged 59.

In Cumberland, Feb. 22, Mrs. Patience Mason, widow of the late Mr. Jonathan Mason, in the 89th year of her age. She for many years maintained a firm belief of God's impartial grace, and sustained it to her dying moment.

In Grandy, Ms. Feb. 17, Isaac Erastus, son of Mr. Isaac Sacket, aged 15 months and 14 days.

Just published, and for sale at this Office, and by S. W. Wheeler,

AN ADDRESS, delivered before Mount-Vernon Lodge, at their annual election, Feb. 22, 1825.—By DAVID PICKERING. Price 12 1-2 cents.

AT NO. 110½, WESTMINSTER-STREET,  
The following Books and Pamphlets may be procured:

Ballou's Sermon on the New Birth  
Do. do. on Exodus xxxii. 35  
Do. do. on I. Peter iv. 17, 18  
Do. do. on Genesis xxviii. 17  
Kneeland's Sermon on Psalm ix. 17, with an account of ancient copies of the Bible  
Mystery of Revelation unfolded, in two Discourses on Rev. xx. 10, 12  
Bisbe's Discourse, the Charge of Mr. Dean, &c. at the Installation of Rev. Mr. Pickering  
Pickering's Reply to Dr. Carpenter's attack on the doctrine of God's Universal grace  
Do. Sermon on Acts xxviii. 22  
Do. do. Luke xix. 38  
Do. do. Matthew xvi. 6  
Do. do. Luke x. 42  
Do. do. Matthew viii. 11, 12  
Gross' Sermon on Matthew xxv. 46  
Force of Prejudice—Mace's Sermon on Psalm ix. 17  
Judge Thatcher's Letter on Original Sin  
Ballou's Treatise on Atonement  
Do. Letters in defence of Divine Revelation  
Do. do. with Rev. Mr. Walton and Rev. Mr. Buckminster  
Kneeland's Lectures on Universal Benevolence  
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Public Discussion between Rev. Mr. McCalla, a Presbyterian, and Rev. Mr. Kneeland, an Universalist  
Balfour's Inquiry into the scriptural import of the words *Sheol, Hades, Tartarus, and Gehenna*, all translated Hell, in the version of the Bible now in use.